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HISTORY
OF
RAYNHAM, MASS.,
FROM THE
FIRST SETTLEMENT
TO THE
PRESENT TIME.

BY
REV. ENOCH SANFORD, A. M.,
FOURTH PASTOR OF FIRST CONGREGATIONAL SOCIETY, RAYNHAM.

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HISTORY.

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IN July, 1621, Edward Winslow and Stephen Hopkins were sent, by the Governor of Plymouth Colony, to explore this section of the country, to visit Massasoit, the king of the Wampannoages, who lived where Bristol, R. I., now stands, to ascertain the number of the Indians and open trade with them. Having passed Middleboro' (then called Namasket), Winslow and Hopkins arrived at Titicut, where they exchanged hospitable offices with the natives, whom they found fishing. There they lodged one night, in the open fields on the banks of the stream, which were already cleared and adapted to cultivation. The ambassadors then proceeded six miles down the river, on the south side, to a fording-place near King's bridge. When preparing to cross they were opposed by two aged Indians on the opposite side, who were the only individuals surviving the pestilence which, two years before, had nearly depopulated the region. These two Indians, on being assured that Winslow, Hopkins and their Indian guides were friendly, received the travelers without further objection. These were the first Englishmen who set foot in Raynham. Here they ascertained the ebb and flow of the tide. Their Indian friends showed them clear springs of water, carried them across the river on their backs and transported the luggage. In passing along the southern border of the town, they discovered many places which had been tilled by Indians. The ground near the river was a natural meadow, with soil adapted to the corn cultivated by the natives, but the country was depopulated by the plague which had recently prevailed.

Taunton, which at first included Raynham and five other towns, was settled, in 1638, by emigrants principally from Taunton, in England. The lands of Mrs. Elizabeth Pool, one of the chief proprietors, were specially laid out by order of the Colonial government at Plymouth, in May, 1669. These lands had been bought from the Indians; and, in 1675, the owners set forth a declaration of their rights, with the following preamble:—"Whereas, by the providence of God, in the year 1638, it pleased God to bring the most part of the first purchasers of Taunton over the great ocean into this wilderness, from our dear and native land, and after some small time here, we found this place, called by the natives of the land Cohan-net, in the Colony of New Plymouth, and of the Court of said Colony we obtained grants of tracts of land for a plantation or township, as by the record of said Court it may and doth appear, and then we also made purchase and bought the tracts of land, for our money, of the right proprietors and owners, the Indian sachems or princes of this part of the country, as by deed under their hands it may appear; and in honor and love to our dear native land, we called this place Taunton; and owning it a great mercy to God to bring us to this place, and setting us on lands of our own, bought with our own money, in peace in the midst of the heathen, for a possession for ourselves and for our posterity after us."

Settlements were made in Raynham, in 1652, by James Leonard, Henry Leonard and Ralph Russel, who came from Wales and first settled in Braintree. October 21st, 1652, the following entry appears in the records of Taunton:—"It was agreed and granted, by the town, to the said James and Henry Leonard and Ralph Russel, free consent to come hither and join with certain of our inhabitants to set up a bloomy work on the Two-mile River." Then no stranger could become an inhabitant without permission. "It was agreed and granted, by a free vote of the town, that such particular inhabitants as shall concur with said persons, in their design, shall have free liberty from the town to do so, to build and set up this work, and that they shall have the woods on the other side of the Two-mile

river, wheresoever it is common on that side of the river, to cut for their cord-wood to make coals; and also to dig and take mine or ore at Two-mile meadows, or in any of the commons appertaining to the town where it is not proprietary."

In accordance with this vote and the permission granted, the above-mentioned individuals erected works for the extraction of iron from the native ore, being the first iron manufactory established on the continent. These works continued in the possession of the Leonards and their descendants a hundred years; were enlarged by additional furnaces, and subsequently converted into an anchor forge.

The original projectors, Henry and James Leonard, attracted by more abundant ores in New Jersey, removed there and established the first foundry in that province.

During the Indian war of 1675, which desolated many of the towns of Plymouth and Massachusetts Colonies, the inhabitants of Taunton were exempt from attack. Philip, the chief instigator of that war, had a summer hunting-seat near the Fowling pond. The Leonards had supplied him with beef, repaired his muskets and furnished him with such simple tools as the Indians could use. These acts of friendship were remembered, and when other towns suffered from savage incursions, Raynham and Taunton escaped. Philip's influence and friendship protected them. The people, however, were on their guard, and constructed fortified houses capable of resisting an Indian seige. A house belonging to Samuel Leonard, which stood a few rods east of the forge, was surrounded by palisades and provisioned. A fort, also, was built on the farm now owned by Samuel Hathaway, on Pleasant street. The towns of Barnstable, Yarmouth and Eastham, on account of their position, were secure from Indian depredations. The inhabitants of these Cape towns invited the people of Taunton, Rehoboth, Raynham and Bridgewater to leave their settlements and live with them for greater safety. Taunton replied thus:—"We bless God that he hath given us much room in your hearts, that you so freely tender to us a part with you in your houses,

fields and provisions, at such a time when the Lord is threatening us with the bereavement of our own. It much comforteth us, in this day of darkness and distress. We shall want no succor you are able to afford us. We therefore return you all serious thanks for your sincere and abundant love, beseeching the Lord to continue and increase your ability, peace and promptness to relieve distress in this evil day. Nevertheless, upon our serious and mature deliberation upon, and consideration of your great offer, we cannot at present comply with a motion to remove and quit our places and leave our habitations to be a desolation, and that because we fear, in so doing, we should be wanting to the name of God and interests of Christ in this place, and betray much difficulty and cowardice, and give the adversary occasion to triumph over us to the reproach of that great and fearful name of God which is called upon us."

This conscientious, elevated reply was signed by Richard Williams, Walter Deane and others, and shows the spirit of the times. These records disclose the character of the men who established the early settlements. Their leading object was to maintain the truths and institutions of the Christian religion, and in pursuing this design they could bear danger and hardships with indomitable fortitude.

THE TOWNSHIP.

The act of the General Court, setting off Raynham into a distinct township, declared that it was "competently filled with inhabitants." It embraced thirty families. Abraham Jones was a principal agent in the separation, his name appearing first on the petition. His house was near the forge, upon the farm now owned by Emory S. Wilbur. It does not appear that any party spirit or political difference produced the separation. It arose principally from the position of the people. At that time parish and town lines were usually the same, and as most of the inhabitants were too far from Taunton to attend public worship there conveniently, it was desirable to form a new town and parish. The General Court incorporated the

new town of Raynham, with the provision, "that the inhabitants of said town do, within the space of three years from the publication of this act, procure and settle a learned and orthodox minister of good conversation, and make provision for his comfortable and honorable support, and likewise provide a schoolmaster to instruct their children to read and write." The act of incorporation was granted by the council and representatives, in General Court assembled, April 1st, 1731, and consented to by T. Belcher, the Provisional Governor, April 6th, 1731. The council ordered Ebenezer Robinson, one of the principal inhabitants, to warn a meeting of the citizens, in order to choose town officers. The warrant was issued under the authority, and in the fourth year of the reign of His Majesty George II.

At the first town meeting, Samuel Leonard, Jr., was chosen town clerk, and John Staples, Samuel Leonard and Ebenezer Robinson, selectmen.

In 1732, John White was chosen clerk of the market.

Elijah Dean and Thomas Baker were elected tithing-men, and sworn for the faithful discharge of their duty.

It was voted that sheep and hogs may go at large.

CHURCH ORGANIZATION AND PASTORS.

Anticipating the duty of supporting public worship, the people had erected and partially finished a meeting house two years before the town was incorporated. The first town meeting, for choice of officers, was held April 22d, 1731. On the 10th of May, following, the town voted to pay all the expenses which individuals had incurred in building the meeting house, and a tax was levied for that purpose. At the same meeting, Mr. John Wales, who had been preaching there one year and a half, was chosen minister.

His salary was fixed at £100 per annum in bills of credit, and £200, settlement. His income was subsequently increased to £400, equal to £53, 6s., 8d., lawful money, or about \$266. It was also voted to finish the church by plastering it, con-

structing pews and a gallery floor. These expenses would be considerable, at the present day, for so small a number of people. Then there was but little money in circulation, and land, cattle and products were exchanged principally by barter.

Mr. Wales, who graduated at Cambridge in 1728, accepted the unanimous call in the following words:—

“I rejoice to see you thus united for the support of the gospel, and can do no less than, with gratitude, acknowledge the respect that you have shown to me, in giving me the offer of settling with you; but as the work of the gospel ministry is hard and difficult, so I dare not rush myself into that office with precipitation, but have, as I hope, sincerely laid the case before God by prayer, and earnestly sought direction from him; further, I have taken the advice of sundry of my fathers in the ministry; and, therefore, looking upon the call to come from heaven as well as from man, I dare not refuse it; but accept it, earnestly asking your prayers to God for me, that I may so faithfully acquit myself in the office of a gospel minister as to save my own soul and those whom God shall commit to my watch and care.” Mr. Wales’s comprehensive letter of acceptance consists of one sentence only. Not improbably its form and structure throw light upon the writer’s style of sermons.

HIS ORDINATION.

The records of the town show the following vote, September 20th, 1731;—“Agreed to set apart the 20th of October next, for the ordination of Mr. John Wales, our present minister, as pastor and gospel minister of Christ, over a church of Christ in this town, the town having heretofore chosen and elected him thereto.” Fifteen pounds were appropriated to pay Zephaniah Leonard for entertaining the council.

The church, which was organized the day before the ordination, consisted of fourteen men and seventeen women, who were transferred from the first church in Taunton.

The following record from the Church Books of the First Congregational Church in Taunton, by Rev. Thomas Clapp,

pastor, shows the names of the persons constituting the new church:—

“At a church meeting, held at the publick Meeting house in Taunton, October 7, 1731:—

“The request of Abraham Jones, John Staples, John Leonard, Samuel Hacket, Senior, Joseph Jones, Samuel Leonard, Seth Leonard, Samuel White, Ebenezer Campbell, John White, Gabriel Crossman, Jonathan Hall, Thomas Baker and Samuel Hacket, 2d; as also the request of Hannah White, Mary Hacket, Katherine Leonard, Hannah Campbell, Susannah White, Hannah Staples, Mehitable White, Ruth Crane, Elizabeth Shaw, Mary Jones, Joanna Leonard, Abigail Hall, Lydia Britton, Patience Hacket, Sarah Hall, Rebecca Leonard and Abigail Baker, all brethren and sisters in full communion with this church, living in the town of Raynham,—for a dismission, was read to the church, in order to their being incorporated into a church state by themselves, and have the ordinances of the gospel administered among them.

“The church taking the matter into consideration, and approving their desires to be regular, voted that they be dismissed accordingly, commending them to God and the word of his grace, which is able to build them up, and to give them an inheritance among all those who are sanctified.

“At the same time the request of several persons who had only renewed their baptismal covenant for a dismission, was read, upon which the Church voted, That, if any of them did desire to embody in a church state with the aforesaid brothers and sisters, they might do it without any offence to this church.”

Mr. Wales's ministry continued thirty-four years. He died February 23d, 1765, in his sixty-sixth year. He resided in his own house on a cross road, about three furlongs east of the forge, and is represented to have possessed social powers which rendered him acceptable everywhere. In public prayer his talents were eminent, and his preaching was a faithful exhibition of the doctrines of the gospel in a plain and effective manner. His labors were not in vain. Prosperity attended

him not only in his public ministrations, but in the education and advancement of his children. His son, Samuel, baptized March 6th, 1747, graduated at Yale College, received the degree of D. D. and became Professor of Divinity in that institution. His son, John, was a member of the United States Senate, from Delaware. Catherine, who was baptized November 25th, 1750, married Samuel Montgomery, a graduate of Yale, a Surgeon in the Revolutionary army. Her daughter, Catherine, married Job Godfrey, Esq., of Taunton. Mr. Wales's daughter, Prudence, became the wife of Rev. Dr. Fobes, her father's successor.

During Mr. Wales's ministry, one hundred and twenty-six persons were received into the church, and three hundred and fifty infants and adults baptized. Eighty-three couples were married by him. During his ministry, the doctrines of the church were but little controverted. Differences of religious opinion which subsequently set temple against temple, and altar against altar, had not arisen. According to the teaching of their fathers, the people remembered the Sabbath day, and attended public worship with punctuality. A man who neglected this duty would have been looked upon as an unworthy citizen. Yet there was rising a disposition to make religion consist too much in formality and outward observance.

THE BAPTISMAL COVENANT.

Like many in New England, this church early adopted what was called the half-way covenant. In the course of twenty-two years, thirty-five persons were admitted to the church by acknowledging their belief in the doctrines of the gospel and receiving baptism, though they did not profess to have experienced regeneration, and were consequently excused from the Lord's Supper, but were entitled to the privilege of having their children baptized. This practice was adopted and recommended by a council composed of delegates from Connecticut and Massachusetts, which met in Boston, in June, 1656, and more especially by another council, in 1662.

It originated in the rule early adopted by our fathers, that all freemen shall be church members. The practice was established with difficulty, and with as much difficulty laid aside. It prevailed more or less for a hundred years, and, was abandoned in this church, in 1760, and the scriptural rule of the Puritans restored.

This town was organized in the belief and practice of evangelical doctrines. The people were true sons of the Puritans, respecting whom, Hume, though not their friend, declared that they were the first people in England who possessed the true principles of liberty.

REV. PEREZ FOBES, LL. D.

July 29th, 1776, about two years after the death of Mr. Wales, Perez Fobes, of Bridgewater, was chosen pastor. The town concurred in the choice, and voted him a salary of £78 per annum, equal to about \$390. Rev. Solomon Reed presided at the church meeting. Twenty-one members present voted for Mr. Fobes,—nine declining to vote. October 13th, the church invited the following clergy to assist at the ordination, which was appointed for the 19th of November:—

Rev. Mr. Perkins,	-	-	West Bridgewater.
Rev. Mr. Shaw,	-	-	Bridgewater.
Rev. Mr. Conant,	-	-	Middleborough.
Rev. Mr. Tobey,	-	-	Berkley.
Rev. Mr. Reed,	-	-	North Middleborough.
Rev. Mr. Turner,	-	-	Middleborough.

Letters missive were sent by Deacon Hall, Israel Washburn and Joseph Shaw, and, on the day assigned, Mr. Fobes was duly ordained, and commenced his long and important pastorate.

Mr. Fobes graduated at Cambridge, in 1762. Though feeble in health, he was a diligent scholar. He had an especial taste for scientific studies, and greatly excelled in deduc-

ing facts from the natural world illustrative of moral and religious truths, and in demonstrating that the God of nature is the God of revelation. He had a happy faculty in communicating the fruits of his literary researches in a familiar manner, without parade of learning. During the Revolution, notwithstanding his frail health, he served as a chaplain in the army. In 1786, he acted as President of Brown University while President Manning was absent, and was subsequently chosen Professor of Experimental Philosophy in the college. In the deficiency of adequate illustrative apparatus, he constructed an orrery (which the writer has seen) designed to exhibit the mechanism of the solar system; and, by his energy and application, rendered important service upon the faculty of the institution. In 1787, he was chosen a Fellow of the college, and, in 1792, received the degree of Doctor of Laws.

The advancement of education occupied much of his time. It has been said "that the schools of Raynham, under his patronage and inspection, were for many years an example for the country, and bore an honorable testimony to the public, of the importance of a learned clergy to the country." But Dr. Fobes excelled as a preacher. By his own bearing he illustrated the assertion of Euripides, that the dignity of a speaker adds force to his words. He had a marked talent for extemporaneous speaking, and could thrill an audience with spontaneous eloquence. His biographer writes, "that founded on Christ and his apostles, so happily did he blend in his creed the excellencies of Calvin and Arminius, that he seemed a friend to both; though an acute metaphysician and theologian, yet knowing the gospel designed for all men, plain, practical discourses were his chief aim."

He once preached the Election sermon, before the Governor and legislature, at the Old South Church. In the course of his ministry he published several discourses. One was addressed to young people on the importance of early piety, and another, on the Divine and Human agency in salvation.

He preached a sermon, which was published, at the execution of John Dixon, at Taunton, the first white person who

suffered the extreme penalty of the law in Bristol county. He also published the funeral sermon preached on the death of Dr. Manning, President of Brown University, and another sermon preached at Marshfield, at the ordination of his son-in-law, Rev. Elijah Leonard, in which he shows what are the principal doctrines a minister should teach. He enumerated the truths held by the New England divines, which were the themes of his own discourses.

Scholastic subtleties interested him but a little. Grace convenient and grace efficacious occupied him less than "the design of Christianity to reduce men to the knowledge, love and reverence of God, to a just and loving conversation together, to the practice of sobriety, temperance, purity, meekness and the other virtues." These words of Dr. Barrow, the famous preacher of the seventeenth century, accurately describe the scope and spirit of Dr. Fobes's sermons.

He was also the author of a catechism after the manner of Dr. Watts, in which the answers were in the language of scripture. Sabbath schools were not then instituted, but it was his practice to instruct the children from the Westminster Assembly's Catechism.

During Dr. Fobes's ministry of forty five years, 136 persons were admitted to the church; 304 infants and adults baptized, and about 220 marriages solemnized. His house stood one-fourth of a mile east of the church, on the road to Tearall. His farm was of considerable extent, and was acquired through his wife, the daughter of Mr. Wales. The house was two stories in front and one in the rear, after the mode of that day. He accumulated property and often lent money, to the convenience of the public, in the absence of banks. He never owned a riding carriage, but made all his journeys on horseback, in accordance with the custom of the times.

REV. STEPHEN HULL.

After the death of Dr. Fobes, the church was without a pastor seven months. Mr. Hull was installed September 2d, 1812. He had been previously settled in Amesbury, Mass. The

council consisted of Rev. J. Mitmore, Newburg ; Rev. Elias Hull, Seabrook, N. Y. ; Rev. Joseph Barker, Middleboro' ; Rev. Dr. Reed, Bridgewater ; Rev. Dr. Sanger, Bridgewater ; Rev. J. Pipon, Taunton, and Rev. Mr. Gushee, Dighton.

Mr. Hull was a fluent speaker and peculiarly attractive in conversation. As he was in the vigor of life, and succeeded an aged and feeble pastor, he awakened an unusual interest and sympathy among the people. A religious interest prevailed in 1820, in which forty young and middle-aged persons were received into the church, and thirty-five infants were baptized by him. In May, 1823, he was dismissed at his own request, and subsequently preached in Stockbridge and Carlyle. He died at sixty, and was buried beside his first wife, in the Central Cemetery of this town.

MEETING HOUSES.

The first meeting house stood a fourth of a mile east of the forge, on the north side of the road leading to Squawbetty. It was a very plain structure, without blinds, steeple, bell or stoves. It cost \$1,400, and was conveniently placed for the early inhabitants. Mr. Wales preached in it thirty-four years, and Dr. Fobes, eight years.

The second house was built in 1773, by Mr. Israel Washburn, by whom the pews were sold to purchasers. It stood at the center of the town, and, as originally constructed, had no steeple. The land upon which it was erected belonged to Mr. Amariah Hall, from whom it was purchased. It continues in the possession of the parish, and upon it the present church stands.

The pews were square and high ; the railing around them of turned balusters. The galleries extended on three sides ; there were no blinds ; the pulpit with its sounding-board stood on the east side. The front door opened into the broad aisle, but there were end doors with entries. A steeple and bell were added to the house some years after its erection. It had no apparatus for warming until 1830, when Gen. Shepard Leach,

of Easton, gave a box stove, which was placed near the deacons' seat before the pulpit. A very correct picture of this house is in the possession of the writer. It is the only one in existence, and time increases its value.

There was opposition to the proposals of Mr. Washburn for the erection of this house. Thirty-four voted to adopt the plan and twenty-seven opposed it. The objectors lived in the southerly part of the town, and undertook to repair the old house and continue worship there. A council ensued to heal the secession. This, the first church built in Raynham, standing on the Squawbetty road, was taken down about 1780.

The disposition made of its venerable pulpit will be seen from the following interesting letter by Dr. Fobes, written in choice ecclesiastical English, recently discovered by Mr. Eliot Sandford, of New York, among the forgotten records of Dr. Hopkins's church at Newport, Rhode Island. The gift of a pulpit, from Raynham to Newport, is unique. It can scarcely have been very elaborate in structure. The entire cost of the church from which it was taken reached but fourteen hundred dollars, and a pulpit built upon the same scale of expenditure probably was not of rosewood or mahogany. It had been seasoned, however, in the glow of sound doctrines, and suffered no declension in the occupancy of Dr. Hopkins.

The record is prefaced as follows, in Dr. Hopkins's hand :—

“In August, 1782, this church received a decent pulpit, sent as a present from the church in Raynham, which came to us by water, without any charge, accompanied by the following letter, viz. :”—

“RAYNHAM, July 28, 1782.

“*The Church of Christ in Raynham, to the First Congregational Church in Newport, sendeth greeting :—*

“Whereas, our beloved brother, Mr. Samuel Vinson, having informed us of your afflicted state, and of the many losses you have in the time past sustained by the reason of the British

troops among you, and, in particular, the destruction of the pulpit belonging to your house of worship :

“Holy and Beloved :—We lament your calamity, and desire as your brothers and companions in the kingdom and patience of Jesus Christ, cordially to sympathize with you in your affliction. In testimony of this, we present you with another pulpit, only desiring that you would accept it as a little token of affection and communion with you. It was, we would inform you, the joint property of Colonel Shaw, Mr. Josiah Dean and Captain John King, and his brother, Captain Philip King, all of this town, of whom the two first are brethren in the church. Upon a representation of your circumstances, they all fully relinquished their rights, and left it in the hands and at the disposal of the church. We most gladly received it for your sakes, and to cast it into your treasury as two mites of a poor woman, most ardently wishing that it may be always filled with a pious and successful minister of the gospel, and that the word of life may, through the blessing of heaven, prove what the blood of ancient martyrs did, the seed of the church from generation to generation. Asking your prayers to God for us, we conclude, praying that blessings of every needed kind may descend from the great head of the church upon you and your children, and your respected pastor and all of the dear people of his most important charge. We subscribe ourselves, the brethren, in the faith and fellowship of God.

PEREZ FOBES, *Pastor.*”

After the present house was erected, in 1832, there was doubt as to the best disposition to be made of the old church.

This house stood near the angle of the common, leaving an abundance of room, and a better site for the new church nearer the centre of the lot. When completed, the old bell was transferred to the belfry of the new house, and the parish voted to disestablish the old church by pulling it down, when some legal impediments were urged on behalf of the town, which in former years had acquired a right to hold its meetings there, in consideration of having once appropriated

money for repairs made upon the house. Up to that time, town meetings had been holden in the church, and doubtless many remember the litter of ballots sometimes seen in the aisles and before the pulpit, remaining unremoved over Sunday. The town had no other place to assemble. It was not probable the parish would consent to have the new house used for municipal purposes, and the continuance of the old edifice upon the common would be inconvenient and unsightly. Some of the conservatives were fearful of consequences, and threats of a suit for damages for removal of the bell had already been made.

The tower stood at the west end, fronting upon one of the streets that bounded the common, and was attached to the church by one of its sides only. Its dimensions on the ground were probably about twenty feet square, and tall enough to over-top the apex of the main building in a very commanding manner. One night this tower was severed from the church and overturned. By a summary process, some of the young men (who might even now be designated) took it upon themselves to cut the knot which their elders thought it difficult to untie. In the morning, the tower lay upon the ground, extending across the street, interrupting travel, the spire projecting into the orchard of Mr. Amos Hall, complete with vane and lightning rod. What the contiguous dwellers thought of the crash in the night it is impossible to say, but daylight revealed the dismembered church and the prostrate tower, to the no small surprise of many lookers-on. Subsequently no serious objection was made to the removal of the building. Its relics were distributed about, and some of them could have been seen until recently

A curious chimney head, made to revolve with the changes of the wind for the better delivery of smoke, was placed upon the chimney of the pastor's study, and there did good service to the draught. Subsequently it was transferred to the chimney of one of the deacons. The only blinds on the church were placed inside upon the window behind the pulpit. They were comparatively modern, and, being in good condi-

tion, were rehung upon the parsonage. The gilded vane was preserved for a number of years in the parsonage carriage-house. The old horse-block, a flat stone in one piece, at least ten feet square, placed upon pillars at a convenient height for mounting, when saddles and pillions were the mode of conveyance, stood near the door of the ancient church. A member of the parish (Mr. Briareas Hathaway) bought this stone, and, with considerable labor, carried it nearly a mile and made it the floor of a house for some of his domestic animals.

1823.

The fourth pastor of this church was Rev. Enoch Sanford, of Berkley, who graduated at Brown University, in the class of 1820, and was subsequently tutor in that institution two years. He studied Theology with Calvin Park, D. D., Professor of Moral Philosophy in the college, and was admitted to orders in the ministry, by the Old Colony Association at Berkley, in 1822. He had preached a year in Seekonk, while an officer in the college, was evangelical, but not high Calvinistic, and conservative in his sentiments. As there were in Raynham a number verging towards Unitarianism, it was thought he would not be unacceptable to the different parties, and, after preaching here four months, was ordained October 2d, 1823. The vote calling him was unanimous, and the salary five hundred dollars, with the use of the parsonage and glebe. At his ordination a great assembly collected, filling the house below and above. The ordaining council was composed of

Rev. Pitt Clark, -	-	-	-	Norton.
Rev. Calvin Park, D. D., -	-	-	-	Providence.
Rev. Abraham Gushee,	-	-	-	Dighton.
Rev. Luther Hamilton,	-	-	-	Taunton.
Rev. R. M. Hodges,	-	-	-	Bridgewater.
Rev. Philip Colby,	-	-	-	Middleborough.
Rev. Thomas Andros,	-	-	-	Berkley.

Rev. Thomas Andros preached the ordination sermon, and Mr. Gushee offered the ordaining prayer; Mr. Hamilton gave the right hand of fellowship; Mr. Clark the charge, and Mr. Colby the concluding prayer. The council and visitors were entertained by Peyton Randolph Leonard, at the King Philip mansion, near the forge,—the famous old house built about 1670. The council walked in procession to the church, led by Rev. Mr. Andros, the moderator, in his canonical robe. The music at the ordination was by the Beethoven Society, composed of select singers from several towns, under the leadership of Colonel Adoniram Crane, of Berkley.

For several years Mr. Sanford maintained pulpit exchanges with the neighboring clergy indiscriminately; but when the distinction between Orthodoxy and Unitarianism became more accurately defined, he deemed it inconsistent with his duty to continue exchanges with ministers of the latter denomination. This refusal raised opposition from a portion of the church and society, which presently took a definite form and expression. While Mr. Sanford was absent at the anniversaries in Boston, the dissatisfied members prepared a remonstrance, requesting him not to discontinue such exchanges, stating therein that his settlement was on the expectation that ministerial intercourse should be maintained alike with liberal and orthodox clergymen irrespectively.

On his return another memorial was presented, desiring him to regulate the matter of exchanges according to his own judgment and discretion,—declaring that his settlement was not on the expectation that he should exchange with Unitarians. This paper was signed by about two-thirds of the voting members of the church and society. Prior to this time the line of separation had never been so clearly drawn. There were Articles of Faith adopted and formerly used by the church, in admitting members. This creed and covenant was similar to that of other evangelical churches, but had been lost or suppressed during Mr. Hull's ministry.

These discords resulted in the formation of an Unitarian Society, in 1828, comprising twenty-five of the church

and a portion of the society. The new organization, styled the Second Congregational Society, included some of the most respected and influential families in the town. They first worshipped in Captain Reuben Hall's public hall, and at length built a church a little north of the first church, on land presented by Ellis Hall, Esq., and engaged Rev. Simeon Doggett, of Mendon, for their minister, who continued to preach while the organization was maintained.

The new society received few accessions, and, at the end of a dozen years, services were discontinued, and a portion of the congregation and their pastor attended public worship at the old church.

Before the separation was accomplished, various circumstances occurred, tending to a division. Some wished to introduce the Unitarian Hymn book. The leader of the choir, Mr. Otis Washburn, conferred with Mr. Sanford upon the expediency of the change, who advised to leave the decision to the church. New books were, however, distributed among the choir without further consultation. On the following Sunday, when the hymn was announced from Watts as usual, the choir remained silent. In the afternoon, Mr. Wheeler Wilbur volunteered to lead the tune, and the choir followed in the accustomed hymn. Soon after, at a meeting of the church and society, a majority determined to make no change in the hymn book.

Subsequently, difficulties arose concerning the funds of the first society, the trustees of which were Horatio Leonard, Maj. John Gilmore and others, who were all among the seceders. They refused to pay over the income of the investment. Suit was brought, and the case conducted by Z. Eddy, of Middleborough, carried before the Supreme Court, where the decision was in favor of the first society, on the ground that the funds were originally given to it; and those who withdrew from the society could not lawfully carry any portion of the funds with them. The income then was about \$200,—formerly it had been more. Not long after, Captain Edward Leonard left to the society, by his will, a legacy of \$1,000 and land worth \$800. He

also gave \$1,000 to the Unitarian society, in behalf of his brother Samuel, who intended to make the bequest had he executed a will.

After a service of nearly twenty-five years, Mr. Sanford resigned, in 1847. Notwithstanding the Unitarian withdrawal, during that period the church increased and prospered, receiving, during his ministry, one hundred and twenty-five new members, augmenting its numbers from eighty to one hundred and forty-nine. Largely through his influence the society received several thousand dollars in donations and legacies. The Sabbath school was instituted in 1823, and Dea. E. B. Deane became the first superintendent. Amicable relations were maintained with the venerable pastor of the new society, and no dissonance ever arose. In the superintendence of the public schools, where Mr. Sanford was active for thirty years, and in sustaining the various public interests of the community, the two pastors acted cordially together.

In 1824, Mr. Sanford was married to Miss Caroline White, of Weymouth. They lived, for more than twenty years, in the parsonage house, and there five children were born. Before the era of railroads, when all travelling was by horses and much of it by private conveyance, the parsonage was a centre of hospitality for clergymen and friends passing that way. Here Mr. Sanford resided until he built a new house, an eighth of a mile distant, where he continues to live. Of his children, two are successful physicians, one a lawyer and one a manufacturer.

THE NEW CHURCH,

now standing, was commenced in 1832. The corner-stone was laid in May, with religious services, and the house soon completed. The church contains sixty-eight pews, and cost about \$5,000. It was dedicated in March, 1834, in the presence of a large audience, and the pews were subsequently sold for a thousand dollars more than the cost of the house. The church was built by contract, by Mr. Peterson, of Duxbury, under the superintendence of Mr. Amos Hall, for which he received

\$50. Mr. Hall died at an advanced age, in 1869. He was a man of integrity, conservative in sentiment, and much relied upon for counsel and advice.

When originally built the house contained two elevated pews in the rear of the singers' gallery, designed for persons of color. These lofty seats were constructed contrary to the advice of the pastor, and were removed in 1866, when the church was repaired and renovated.

In the vestibule of the house, where the stove once stood before a furnace for warming was introduced, there formerly hung a glass case, interesting to the connubially inclined, in which the publication of the bans of intended marriages was made, in accordance with the ancient law. For many years the instrumental accompaniment of the choir consisted of Dea. Elijah Gushee's viol and the double bass viol played by Mr. Sumner Knapp. When an organ was introduced, in subsequent years, Mr. Ruel Hall and (after his decease) Mr. Edward King played the instrument. For twenty-five years, Mr. Sumner Knapp has been leader of the choir, in which many excellent musicians have been members.

The disposition of the old house, which was permitted to stand until the completion of the new one, has been related on a previous page. After its destruction the town had no place to assemble until the present hall was built. One town meeting was warned upon the site of the demolished church, and convened there on a cold day in November. After the meeting was organized in the open air, Maj. E. B. Deane invited the assembly to adjourn to a comfortably warmed building in the vicinity. The suit which the town brought against the parish for damages, in taking down the church, in which it was alleged the town had acquired an interest, was decided adversely to the plaintiffs. It appeared that the parish had acted legally in appraising the pews and tendering payment to each owner.

REV. ROBERT CARVER,

a graduate of Andover Theological Seminary, was settled in 1847. The installation sermon was preached by Rev. Erastus

Maltby, of Taunton, of which town Mr. Carver was a native. As a preacher he was earnest and plain. He adapted himself successfully to the wants and requirements of the common apprehension, and diligently illustrated and enforced the truth. As a pastor, he was noted for amiability, sincerity and a persevering application to duty. In 1853, he was elected representative to the legislature, and, soon after, resigned his pastoral charge to remove to Norton. Subsequently, he preached in South Franklin. At the commencement of the Rebellion he became chaplain of the 7th Massachusetts regiment, and was present at the seven days' battle before Richmond, under Gen. McClellan, from the suffering and exposure of which his health became impaired beyond permanent recovery. Rev. Mr. Maltby preached his funeral sermon, and he lies in the North Cemetery at Taunton.

The next clergyman, Rev. John Haskell, devoted his abilities assiduously to the ministerial work. Installed January 15th, 1859, he remained about five years.

The Rev. W. J. Breed, who succeeded Mr. Haskell, was a native of Taunton and a graduate of Yale College in the class of 1831. He had been settled in Providence and Nantucket before coming to Raynham. He was a man of popular talents, well educated in classical and sacred literature, and of tenacious memory. When young he had travelled in Europe. His presence and address were agreeable and commanding; his eye clear, and his physiognomy intellectual. His voice filled the house without effort, and his utterance was fluent.

His sermons were usually written, and the notes closely followed except at the conclusion, when he was capable of speaking extemporaneously with animation and force. His pulpit prayers were sometimes long, but pertinent and fervent, and prompted by an elevated spirit of devotion. His scriptural views were evangelical and comprehensive, and his preaching more practical than doctrinal. His style was logical, and he

was capable of writing in a lucid, compressed manner, adapted to every understanding.

He married Mary, daughter of Jesse Smith, of Taunton, and his domestic relations were extremely happy. After leaving Raynham, he made his home at the house of Rev. T. T. Richmond, of Taunton. There, at his brother-in-law's, he died of heart disease, April, 1869, aged fifty-nine years. His wife, two sons and two daughters survive.

Rev. F. A. Fisk succeeded, and was inducted to the settlement by public services, at which Rev. Dr. Blake, of Taunton, preached; Rev. Mr. Maltby gave the charge, and Rev. Mr. Edwards, of North Middleborough, offered the installing prayer. After officiating one year, Mr. Fisk resigned in order to join the Episcopal church.

DEACONS.

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|--|--|
| 1731. John Staples and
Samuel Leonard. | 1797. Abiel Williams and
Oliver Washburn. |
| 1741. Jonathan Shaw. | 1819. Lloyd Shaw. |
| 1750. Jonathan Hall and
Edmund Williams. | 1824. Horatio Leonard. |
| 1761. Elijah Leonard and
Israel Washburn. | 1828. Eliab B. Deane and
Elijah Gushee. |
| 1780. Jonathan Shaw. | 1850. Samuel Jones. |

THE BAPTISTS.

Dr. Fobes stated, in 1793, that there were one thousand inhabitants in Raynham, one-sixth of whom were Baptists. When there was no distinction between town and parish, all the inhabitants were required, by law, to pay the assessments laid for ministerial support. In 1783, the town voted not to compel those who professed to be Baptist to pay the clerical tax for the support of a minister whose preaching they could not conscientiously attend, alleging that "to compel them to

pay it would endanger that peace and harmony which should subsist in a town society."

The Baptist Church was organized in 1839, and a house of worship built a few years after. Rev. Ebenezer Briggs became the first pastor, and, under his ministrations, the Church largely increased. He formerly lived on the shores of Long Pond, in Middleborough, where, upon his own farm, he maintained a generous hospitality. His preaching was earnest, faithful and effective, and his correct life reflected the sincerity of his heart.

Rev. Ephraim Ward, of Middleborough, a graduate of Brown University, succeeded Mr. Briggs and preached acceptably three years, when he resigned and removed to Illinois. In 1846, Rev. Silas Hall became minister, and has since been followed by a number of preachers who remained but a short term each.

The Deacons of this Church are Godfrey Robinson, Esq., and Capt. William King. The chief benefactor and patron of the Society was Mr. Asa King, whose life is included in the published "Genealogy of the King Family."

REV. SIMEON DOGGETT,

pastor of the Unitarian Church, came from Mendon to Raynham soon after the formation of the church, in 1828, and died in 1852. He was the first preceptor of Bristol Academy, a scholarly man of dignified habits, and highly respected for his worth. He married a daughter of Dr. Fobes, and lived at the Centre, in the house now occupied by E. B. Dean. His will, on record at the probate office, commences thus: "Impressed with the words of the prophet Isaiah, who said to Hezekiah, 'Set thine house in order, for thou shalt die and not live.'" His funeral sermon was preached by Rev. Charles Brigham, of Taunton. Of his family, one son is a clergyman; another son died soon after entering the bar, and a third, Perez, is in the practice of medicine at Wareham. His daughter, Abbie, married Mr. William R. Dean, of Boston.

THE SPIRIT OF "SEVENTY-SIX."

During the Revolution the quota of men for the war was large and readily filled. On the first call for soldiers, Sergeant George King rode through the town with drum and fife, calling at every house with the proclamation, "Rally! the British are shooting our Massachusetts men! Rally, and drive them out of the country!"

Minute men, with three days' provisions packed, were in readiness at call. Benjamin King was one of the committee of safety for this section of country. Dr. Fobes describes the political spirit as active and prompt. He states that the militia companies were well disciplined and equipped.

In 1786, there were unlawful attempts to prevent the sitting of the courts; and when it was rumored a mob would be gathered to obstruct the session at Taunton, the two Raynham companies volunteered to guard the court house. They marched to Taunton and occupied the court room, laying on their arms all night. The next day reinforcements arrived from Plymouth, which, with the Raynham companies, under command of Gen. Cobb, maintained order and protected the session of the court.

In 1810, there were two companies of uniformed militia in the town. The south company was commanded by Capt. Barzillai King, and the north company by Capt. Simeon Wilbur. Their uniform was caps plumed with horse hair, and coats faced with red.

In the war of the Rebellion this town was prompt in furnishing men at the call of the government. Twelve of the flower of its youth fell in battle or died in hospital, and \$25,000 were raised for bounties and gratuities.

ORIGINAL FAMILIES.

Among the first settlers were the Leonards. They and their descendants were intelligent and enterprising, and, by their influence, instrumental in promoting the best interests of

the town. The Washburne families were equally intelligent and respected. Israel Washburne, the third of that name, removed to Maine. He had three sons who became members of Congress from three different States,—one of them was Governor of Maine, and another, Elihu B. Washburne, was United States Secretary of State, and now is Minister to France. The King families have held a high standing. The first of that name was John King, who settled here in 1680, near the river.

The Shaw families are to be remembered for their adherence to religion and justice. The Deans have ranked high. One of them was formerly a member of Congress. The Halls, Gushees, Williamses, Gilmores, Andrews, Hathaways, Whites, Tracys and Knapps have honorably promoted the best interests of the town.

EDUCATION.

The first settlers were intelligent and virtuous, and having made great sacrifices in coming to the wilderness, determined to give their children opportunities for instruction. Until after the Revolution the schoolmaster instructed the children in reading, writing, arithmetic and morals, for £10 a year. His school was occasionally removed from one section of the town to another, for the convenience of his pupils. Some of the intelligent boys studied surveying, and all recited weekly from the Assembly's Catechism.

Many school teachers, male and female, have originated in this town and some of them have attained superiority in the profession.

Of those who have received college degrees, there are the following :—

Zephaniah Leonard, (Yale,) 1785, colonel, and high sheriff, Bristol county.

Joshua Leonard, (Brown,) 1788, pastor, Pompey, N. Y.

John Hathaway, (Brown,) 1793, pastor in Maine.

Zephaniah Leonard, (Brown,) 1793, physician in Virginia.

William Augustus Leonard, (Brown,) 1793, merchant.

Jahaziah Shaw, (Brown,) 1792, lawyer, Maine.

Mason Shaw, (Brown,) 1795, lawyer.
Lloyd Bowen Hall, (Brown,) 1795.
Elijah Leonard, (Harvard,) pastor, Mansfield.
Abiel Williams, (Brown,) 1795, pastor, Dudley.
Abraham Gushee, (Brown,) 1798, pastor, Dighton.
Samuel Wales, (Yale,) professor of divinity.
Samuel King Williams, (Brown,) 1804, lawyer, Boston.
Jonathan Gilmore, (Brown,) 1800, pastor, Maine.
Philo Hortensius Washburn, (Brown,) 1801, lawyer, Maine.
John Gilmore Deane, (Brown,) 1806, pastor, Maine.
Melvin Gilmore, (Brown,) 1805.
Silas Hall, (Brown,) 1809, pastor, Taunton.
Eliab Williams, (Brown,) 1821, lawyer, Fall River.
George Leonard, (Brown,) Portland, Maine.
Abiel Williams, (Yale,) 1835, M. D.
Christopher Williams, (Brown.)
Linus Shaw, (Brown,) pastor, Mendon.
Edward Sanford, (Harvard,) M. D., Attleborough.
Enoch Warren Sanford, (Brown,) physician, Brookline.
Elliot Sanford, (Amherst,) 1861, lawyer, N. Y.
Amos Robinson, (Brown,) 1861, pastor.

An account of the educational and intellectual features of Raynham would be imperfect without an allusion to the Lyceum, or debating society, existing thirty years ago. Its organization embraced most of the intelligent residents at the centre, and the active minds of the time participated in its deliberations. During the winter, for many seasons, there were debates upon the topics of the day and objects of literary interest, and once a fortnight a lecture was expected either from gentlemen at home or from abroad. Hon. Francis Baylies, of Taunton, sometimes read an address, or the audience listened to an essay from William P. Doggett, the talented son of Rev. Simeon Doggett.

Mr. Eli K. Washburn, distinguished for sound sense and a clear understanding, frequently spoke. Once or more Joseph Dixon, chemist and necromancer, then of Taunton, lectured before the Lyceum, and the neighboring clergy were nearly

all heard. The meetings of the association were originally held in the hall which formerly stood where John A. Hall's house is now built. The hall was in the second story, curiously frescoed in the style of the day. When the house to which it was attached was taken down, the hall was removed to the rear of the premises where it is still standing.

After the town house was built, the Lyceum held its sessions there, and divided with the singing schools the social interest of the winter. A well selected library of standard books belonged to the organization.

The clergy of Raynham have uniformly been active in promoting secular instruction. Scholarly men themselves, they have sought to diffuse knowledge by their influence and example. Several of them have devoted leisure time to the instruction of young men who wished to pursue advanced studies in mathematics and languages, and their care for the public schools has been unremitting. For a third of a century, Mr. Sanford, in conjunction with other efficient gentlemen, devoted constant attention to the improvement of the common schools.

CARPENTERS AND BUILDERS.

The second meeting house was planned and built by Israel Washburn, who lived at the east end of Pleasant street. Benaiah Dean was a noted house builder. Jedediah Leach built a house annually, for nearly twenty years. Elisha Freeman, Lyman Wilbur, Pythagoras Dean, Oliver K. Wilbur and William Wilbur, have erected factories, mills and dwellings.

IRON WORKERS.

Alexander Bradford and Peleg Cook were in the forge forty years, and have made valuable improvements in the manufacture of anchors.

Capt. Ziba Wilbur pursued blacksmithing thirty-five years. He was a soldier in the war of 1812, and, for seven years, selectman. Sylvanus Makepeace carries on blacksmithing and carriage work.

TRADES.

There were formerly two tanners in town. One of them, Capt. Abraham Hathaway, a soldier of the Revolution and a prominent man, lived to ninety years. The other tanner was Capt. Reuben Hall, who lived where the house of his grandson, John A. Hall, now stands. Capt. Hall's son, Ellis, inherited his father's tannery, farm and mills. He was, for a long time, a director, and, for several years, president of the Taunton Bank. Brick were made by Capt. Barzillai King.

FIRES.

Oliver S. Wilbur lost mills valued at \$6,000, and soon after a barn, full of hay, two horses and mowing machine. J. H. Britton's store was burned with a loss of \$8,000. Also, stores of Mr. Hanscome, Sylvanus Makepeace, the houses of Joseph Deane, Asaph Tracy, James Leonard, and the barns of Ziba Wilbur, William Robinson and Col. W. Lincoln. Alvan Dean's house was struck by lightning and consumed. Orin Dean and Alison Field also lost houses by fire. The largest fire was that of the Old Colony Shovel Works.

STORES.

Nehemiah Jones kept a variety store, for many years, at the centre. He was also postmaster. Abisha Lincoln traded at the north end. Sylvanus Makepeace, at Prattville; Hanscome and Samuel Robinson, at Gilmoreville; and Theodore King and Edward Wilbur, at the centre. Richard Leonard, postmaster, was associated with King and Wilbur. At the south end were David Dean and Chauncy G. Washburn; at the east, Silas Shaw.

PHYSICIANS.

Early in the century Dr. Seth Washburn practiced to some extent. Dr. Walker came here in 1815, and acquired an extensive business, which he was obliged, before long, to abandon on account of ill health. In 1820, Elisha Hayward, of Easton, a graduate of Brown University, in the class of 1817,

commenced practice. He studied medicine at New Haven, under the famous Dr. Smith, and acquired an excellent medical education.

He soon had a good practice, extending into the neighboring towns. His personal characteristics were strict integrity, kindness of heart and devotion to the interests of his patients. He was unselfish in the discharge of his duties, thinking more of the well-being of others, than of his own advantage. With an individuality peculiarly his own,—with no ambition beyond his business, farm and home,—he was nevertheless a faithful practitioner, respected for his steadiness of purpose, and regarded by a large circle of patients as their firm friend and reliable adviser. He died in 1868, at the age of seventy-four, and Rev. Mr. Sanford pronounced his eulogy.

Gaius Dean, M. D., resided in this town, for several years, towards the close of his life, which had been principally spent in Virginia, where he had a lucrative practice. He was a native of Taunton, son of Deacon Ebenezer Dean, and a graduate of Brown University, in the class of 1795. As his health became infirm, he removed to this town with his children, and resided near his sister, Mrs. Abraham Gushee. His motto was "*Miser miseris succurrare disco*"—Infirm myself, I learn to succor the miserable. His only surviving son occupies the farm of the former high sheriff, Horatio Leonard, where his improved methods of cultivation demonstrate the value of scientific agriculture, applied with intelligence and capital.

LONG LIFE.

Two persons have lived beyond a hundred years. Mrs. Abigail Leonard, wife of Col. Zephaniah Leonard, and Mrs. Lydia Snow, whose home was with Miss Hannah Jones, near the forge. Few epidemics have prevailed, and the general condition of the town is favorable to longevity.

JUSTICES OF THE PEACE.

Jonathan Shaw, at the north end, was an acting justice for many years. He was a firm supporter of law and order, and

criminals received their deserts at his hands. Capt. Samuel Wilbur was a justice and deputy sheriff, and, once, a member of the Legislature.

Nathaniel Britton, a justice, sometimes solemnized marriages. Seth Dean Wilbur, in addition to his duties as a justice, is much engaged in the settlement of estates, drawing legal instruments and wills.

At the center, Nehemiah Jones was a justice of the peace; also, Amos Hall, E. B. Dean, Ellis Hall and Hon. Josiah Dean. At the south part of the town, Godfrey Robinson has long held the commission of the peace.

HIGH SHERIFFS.

Col. Zephaniah Leonard was high sheriff of the county, about thirty years. His son, Horatio Leonard, succeeded him, and held the office thirty-five years.

MANUFACTORIES.

The anchor forge was originally built for the extraction of iron from the ore, and for the manufacture of the numerous articles in iron needed by a young colony. Cart tires, chimney cranes, andirons, hooks, spikes, nails, axes, chains, ploughshares and bolts were among the various products. It was conducted for many years by Hon. Josiah Dean, and the iron work for his ship building was wrought there. William Byram was his foreman. E. B. Dean, son of Josiah, inherited it, and it is now conducted by Theodore Dean, and wholly devoted to the manufacture of anchors.

The Raynham Furnace, now discontinued, formerly stood on a branch of Two-mile river. It was owned by Israel Washburn, who manufactured hollow ware. A grist mill has long stood on the same dam. Of late years, G. W. King has manufactured nails and shovels there, adding a steam engine for increased power. About 1840, a freshet burst the dam and destroyed the works. They were restored, and burned in 1846, and again re-erected.

At the same place, the Raynham Tack Company had exten-

sive works, which were consumed in 1868. They have been rebuilt by Robinson, Rounds & Co. On the west branch of Two-mile river, Emery S. Wilbur has a saw and grist mill. On its east branch, are the mills of Oliver S. Wilbur, burned in 1866, and rebuilt. On the next dam below, are the saw mills of John Tracy. At the centre, are the saw, shingle and grist mills, long owned by Ellis Hall. The head of water is twelve feet and the capacity of the pond large. In 1869, D. G. Williams and W. O. Snow bought the estate, and are erecting a new manufactory. At the mouth of Two-mile river, there are works for the manufacture of wrought iron nails, by machinery, owned by Martin G. Williams. At the same place, there is a saw mill and a rapidly running grist mill driven by a turbine wheel. At the north, Bradford D. Snow had a shop run by steam, recently burned. At Squawbetty, Jahaziah S. King has carried on, for a long time, the manufacture of nails, shovels and hay-forks.

At Squawbetty, lying on both sides of Taunton river, partly in Taunton and partly in Raynham, are the Old Colony Iron Works. They cover four acres of ground, and employ seven hundred workmen. Railroad tracks run through the works, and a steam tug brings freight up the river, entering the shops, by a lock and canal. The water power is not excelled in the county, except at Fall River. The dam was first erected sixty years ago, by Stephen King. Successive increase has brought the works to their present extensive proportions. Ten chimneys, seventy feet high, show where the iron is heated, to be rolled into bars, plates and rods. The power of the rolling mill is enormous; its balance wheel is thirty-five feet in diameter. Iron wire, nails and shovels are produced in large quantities. A single machine, of which there are hundreds, will make three nails per second. August 15, 1869, the shovel shop, three hundred feet long, in which there were a hundred dozen shovels in process of manufacture, was burned, entailing a loss of \$150,000—one-half insured. It was rebuilt in 1870.

SHOE FACTORIES.

This branch of business was introduced thirty years ago by Cassander and Henry T. Gilmore. After the death of his brother, Cassander erected a large factory on the west side of the Blue Hill turnpike, where improved machinery for cutting, pegging, sewing, binding and eye-letting, driven by steam power, is in operation. Another factory, near the center, is owned by A. B. Keith. A third shop for similar work, owned by William O. Snow, stands on Pleasant street. The work of making shoes was formerly carried on in isolated shops, where a few persons conducted the whole process by hand. Machinery and organized labor have superseded the old method.

TOPOGRAPHY.

The surface of the town inclines towards the south, as shown by the streams of water running in that direction.

Taunton river is the natural boundary of the town, on the southerly side, except for a short distance, where two farms lying on the other side, are included in Raynham. Smoots Hill, in the east, and Steep Hill, in the west, are the principal elevations. The classic fields of Tearall, as their name implies, are not smooth and level.

Rocks are abundant in the east; the center is better adapted for tillage. The best soil is found in the farms bordering upon Taunton river. A portion of the town is covered with pine, oak and cedar forests. Its northern boundaries are Hokamoek swamp and Nipinickit pond. The Fowling pond lies on the west side. Formerly, it was much larger than at present. It is surrounded by cedar forests and cranberry meadows. The Indian King Philip, with his warriors, attracted by the game, used to have a hunting lodge on its borders. It was famous for its wild ducks and geese.

The town consists mainly of five villages, separated by intervals of farming land. At Gilmoretown, near the depot of the Old Colony railroad, there are forty or fifty houses.

Prattville is a mile south, where a prosperous village has

arisen. Squawbetty is the principal center of iron manufactures, conducted under the agency of Charles and Enoch Robinson, and their sons. At the south, there is another village about the Baptist church, where there are some of the best farms in the town.

The fifth village is the center, containing two churches, post office, store and numerous inhabitants and their dwellings.

CEMETERIES.

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There are four of these, where the dust of six generations reposes. The first three pastors lie in the central cemetery, and there Rev. Simeon Doggett is interred. This burial place on Pleasant street is well inclosed and planted with trees. Within it are many well executed monuments commemorative of the dead. This cemetery has received much care and attention in the way of preservation and embellishment.

BRIDGES.

Beside the minor bridges spanning the numerous streams, there are two larger one over Taunton River. Robinson's bridge is maintained wholly by this town; the bridge at Squawbetty is jointly sustained by Raynham and Taunton. They are both of wood.

PARSONAGE.

The parsonage house of the First Society was originally built by Amariah Hall, and bought of Hon. Josiah Dean, during the ministry of Mr. Hull. It was erected in 1761, and used for a tavern during the revolution. The house is two stories high, large chimney in the center, two rooms wide on the front, and nearly square in form. Two large buttonwood or sycamore trees formerly stood on the west side. The disease, which everywhere prevailed among buttonwoods, affected these trees, impairing their vitality, and they were cut down in 1840. The fine honey locust (*Gleditsia triacanthus*) was brought from the place of Professor Drown, in Foster, R. I., by Rev. Mr. Sanford, when the tree

was not larger than the thumb. Rev. Mr. Hull built the portico before the house; and the front fence was built by Mr. Sanford, who occupied the place twenty years, until he removed into his own house.

FISHERIES.

The fisheries of Taunton river have always been valuable to the towns bordering upon it. Each town is allowed, by the statutes, to have two seines, and the privilege of fishing is usually sold to the highest bidder, for about \$150 annually.

The fish ascend the river in the Spring, seeking the ponds at the head waters for breeding places. At Squawbetty, the herring way, an opening in the dam established by law, is an inclined plane, down which the water rushes with great force. Notwithstanding the obstruction, the fish make their way up to the shallow ponds. The number of eggs which each herring spawn is estimated at 750,000, constituting about one-third of the weight of the fish.

HOUSES.

The style of building, a century ago, varied much from the present modes. The best dwellings were framed from oak, nothing less durable being thought sufficient, and home-grown pine afforded covering and finish. The primitive growth of cedar supplied the best of shingles, which were sawed by the numerous mills in town. The houses were all low in the stories, with small windows and projecting beams. The pent roof usually sloped nearly to the ground in the rear. A mammoth chimney in the center occupied the space denied to hall and stairs. The monstrous fire-places, which would burn cord-wood, into which a man could walk erect, were famous for roasting beef, smoking bacon, and affording superfluous ventilation. It was the style of those days to build small cellars from which the light was excluded.

THE LEONARD HOUSE

formerly stood near the forge, and was probably erected about 1670. A vane upon one of the gables bears a later date. The

following interesting account of the house is from Dr. Fobes's history of Raynham, published in 1793 :—

“In the cellar was deposited, for a considerable time, the head of King Philip ; for it seems that even Philip shared the fate of kings ; he was decollated, and his head carried about, and shown by one Alderman, the Indian who shot him.

“There is yet in being an ancient case of drawers which stood in the house, upon which the deep scars and mangled impressions of Indian hatchets are now visible. Under the door steps of the same house lie buried the bones of two young women, who, in their flight here, were shot by the Indians ; but more fortunate was the flight of Uriah Leonard, who, as he was riding from Taunton, was fired upon by the Indians. But he swung his hat around, which started his horse in full canter ; he reached the dam without a wound, but bullets passed through the hat, and the neck of the horse he rode. While Deacon Nathaniel Williams was at work, with some others in the fields on the south side of the road, about half a mile from the forge, one of the number discovered a motion in the bushes, at a little distance ; he immediately presented his gun and fired, upon which the Indians were heard to cry, ‘*Cocoosh !*’ and ran off ; but soon after, one of the Indians was found dead, near the Fowling pond.”

It may be added, that the Leonard house was demolished about thirty years ago. The principal portion was taken down. A part of it was converted into a farm building, and another portion removed a short distance northerly, from its original site, became a cottage, which is still standing. The house, in its original form, had at least five gables, a projecting front, and a narrow wing on the north side. A tolerably correct picture of the ancient mansion may be found in Barker's Historical Collections.

Between the dwellings of the year 1700 and the houses of to-day, the contrast is as great as in the other material improvements which have supervened upon the early era and the unskilled methods of that period.

In the former time, if the roof kept out a part of the rain and if the walls broke the wind without intercepting it tolerably free entrance, the house was pronounced comfortable, and a fit dwelling for large land-owners and worthy men. The candles would flare on the table from the wind through the chinks, but the open seams maintained a healthy atmosphere within. The chairs were often of rude construction, and the house furniture of the most primitive kind. The tables were set with pewter or sparingly furnished with Delft ware, and the food was plain and coarse. In the older houses the sashes were of lead with diamond-shaped panes. Neither the inside or outside of the house received painting, and carpets were unknown.

Bishop Hall says—

“Look to the towered chimneys, which should be
The wind pipes of good hospitalitie.”

Originally, they were built of stone, but they were essential characteristics of a human habitation, and distinguished it from other buildings.

Dr. Holmes's description of the early Puritan's house was often literally true:—

“His home was a freezing cabin,
Too poor for a hungry rat;
The roof was thatched with ragged grass,
And bad enough at that.
The hole that served for a window
Was glazed with an ancient hat,
And the ice was gently thawing
From the log on which he sat.”

At present, good finish, paint and embellishment are the order of construction in dwellings. In every section of the town there are well-built, commodious houses, some of them erected at considerable expense. The introduction of manufactures has promoted the growth of a class of neat cottages, built by the thrift of workmen in the various shops. At Gil-

moreville, at Squawbetty, and in the vicinity of the mills erected by Mr. G. W. King, the increase has been rapid.

HON. JOSIAH DEAN

was a member of the tenth Congress, elected about 1808. He lived near the church, in an ample house still standing. He owned and improved the Forge now possessed by his grandson, Theodore Dean, and was a man of energy and enterprise, employing many persons in farming, ship building and iron manufacturing.

In 1806, he built a vessel of 150 tons, at Williams's landing on Taunton river, and floated it on empty hogsheads to deep water. He had a blast furnace near the center, for casting anvils, power hammers and heavy machinery, and his intelligence, enterprise and public spirit, commanded general respect and consideration.

REVOLUTIONARY RECORDS.

August 5, 1774. The town voted £1, 4s., 6d., to pay its proportion towards defraying the expenses of the Continental Congress.

July 18, 1775. The town directed the purchase of ten guns.

November 20. Voted £20 to Lieutenant Benjamin King for services as delegate to Provincial Congress. Zephania Leonard, Joseph Shaw and Seth Jones were chosen as committee to manufacture saltpetre.

March 4, 1776. Israel Washburn, Joshua Leonard, Benjamin King and Elijah Leonard were chosen a committee of safety.

Voted. That every person, from 16 and upwards, except those whom the committee shall see fit to exempt, contribute ten pounds each for a fund from which to pay soldiers.

Ebenezer King and Captain John King were drawn jurors, for the trial of tories, at a special term of court at Taunton.

July 29, 1778. Voted, to levy a tax upon the produce of the town to pay six Continental soldiers for nine months service.

July 25, 1779. Voted, To raise one hundred and eleven pounds, to pay for soldiers' shirts, shoes and stockings.

Josiah Dean was chosen delegate to convention at Concord.

November 15. Voted, £407, 11s., for the committee to expend in hiring soldiers for the public service, and procuring blankets.

July 7. Made appropriation for six additional Continental soldiers.

In 1778, the town raised \$35,416 (depreciated currency), for paying soldiers, and \$24,000 to purchase six thousand pounds of beef.

September 27. Voted, to buy 11,523 pounds of beef, at £3, 11s. per hundred in new emission currency, or in old currency, at equitable exchange.

In 1781, a bounty of one hundred hard dollars, was offered, annually, to all the men who would enlist for three years.

Voted, To assess the town £80, in hard money, to pay for beef, called for by the General Court. Also, one hundred and eighty-five hard dollars, to pay three soldiers, enlisted for five months, to serve in Rhode Island, and fifteen dollars a month, for the three men enlisted to serve in New York.

REVOLUTIONARY SOLDIERS.

It appears that the quotas of Raynham, paid for by the town, were principally from other places.

The following named citizens of the town, served in person :

Capt. Abraham Hathaway,	Seth Dean,
Elijah Gushee,	Joseph Shaw,
Gaius King,	George King,
Job Hall,	Solomon Leonard,
Benjamin Cane,	Stephen Williams,
Chaplain, Perez Fobes.	

These are but a part of the men, from the town, who belonged to the Continental Army of the Revolution.

Mr. Seth Dean volunteered as a soldier at the age of seventeen, when the British force occupied Boston. Mr. Joseph Shaw and other young men of this town were enrolled with him in a company, of which John King was Captain, and Noah Hall, Lieutenant. Seth Dean was thus in the first campaign of the war, and went into the army then assembled around Boston, under command of Washington, whose headquarters were in Cambridge. He then served during a term of eight months.

He was on Boston Neck when Bunker Hill battle was fought, June 17, 1775, and saw the burning of Charlestown. During that battle, and on several successive days, cannon balls were flying over the Neck, where he was stationed.

Returning home in January, he enjoyed repose but a few weeks, for in the inclement month of February, 1776, he returned again to the army and served two months at Cambridge, Winter Hill and Dorchester Heights.

Mr. Dean was with the troops when the British evacuated Boston. The cannonading commenced in the town at twelve o'clock at night, and created much alarm among our people. At daylight, he saw the British go on board their ships, and leave the harbor. This was a day of rejoicing. Then Washington marched in his forces, and took possession of the town.

Afterwards, Mr. Dean was in the army on Rhode Island, when the French fleet, under Count de Grasse, had come to our assistance, and taken possession of the Island.

Subsequently, he enlisted on board the privateer ship *Hazard*, of sixteen guns, and was on a cruise four months. The *Hazard* came into action with a British vessel of the same number of guns and men, on the 16th of March, when, after a severe and bloody struggle, the British vessel struck her colors. The British captain, in coming on board, said: "You have killed half of my men." The captain of the *Hazard* replied, "You should have struck sooner."

In that sea-fight, Mr. Dean said he felt death near him, when, as he was loading a cannon, his companion Gaius King,

brother of Asa King, was shot through the head, and fell dead at his side.

Finishing this voyage, in which he gained but little except a knowledge of the ravages of war, he returned to his home, in the south-easterly part of this town, and was married to a daughter of Joseph Shaw, in 1780.

Mr. Seth Dean had two military commissions offered him,—that of ensign and lieutenant,—and afterwards was chosen captain of militia, but in his modesty, declined them all.

Though, in his early youth, his courage led him to face danger in the field, no one was fonder of home or more calculated to make home pleasant. A man of a milder spirit, and at the same time, more resolute against disorder or indecorum, cannot easily be found.

PUBLIC SCHOOLS.

In 1742, one Fisher was public schoolmaster; wages not recorded, but the town paid four shillings a week for his board.

In 1744, the selectmen employed John Lea to teach seven weeks and four days, for £16, 16s.

In 1752, the town voted not to hire a teacher.

In 1753, voted £16, 13s., 4d., and board at four shilling a week, for teaching six months.

The record proceeds in a similar manner up to 1777, when, \$333.33 were appropriated for teaching. In 1846, it was \$800.

In 1837, the town's portion of the surplus revenue was loaned to Taunton Bank, and the income devoted to schools. Subsequently, the surplus revenue was used to pay the debts of the town.

The appropriations gradually increased, up to 1869, when \$1,800 were raised for schools.

THE POOR.

For the first seventy years, the records mention no expenditure for paupers. No shiftless or suspicious persons were allowed to dwell here; and if any intruded they were warned to leave.

In 1820, the support of the poor was contracted for by public bidding, and the lowest sum accepted. In 1823, the expense was \$375, fixed by bidding downwards, till the lowest offer was received. Of late years, the town has provided an almshouse. In 1868, the whole expense for maintaining paupers was \$1,658.

SELECTMEN FROM THE INCORPORATION OF THE TOWN.

1731. John Staples,	1792. George Williams.
Ebenezer Robinson,	1795. Reuben Hall.
Shadrach Wilbur.	1798. Abraham Hathaway.
1733. Joseph Jones,	1802. Seth Dean,
John White,	William Byram.
Jacob Hall.	1804. Godfrey Robinson.
1744. Jonathan Shaw.	1806. Nehemiah Jones,
1748. Josiah Edson.	Thomas Leonard.
1751. Seth Leonard,	1807. Barzillai King,
Edmund Williams.	Edward Leonard.
1754. Israel Washburn,	1813. Seth Washburn.
Joseph Dean.	1814. Lloyd Shaw.
1756. Elijah Leonard.	1820. Capt. Samuel Wilbur.
1760. Ebenezer Britton.	1826. Amos Hall,
1762. Benjamin King.	Sylvester Robinson.
1775. Joshua Leonard,	1824. Nathan Williams,
Joseph Dean.	Silas King.
1776. Jonathan Hall.	1826. Sylvester Robinson.
1778. Gamaliel Leonard,	1831. Warren Lincoln.
Paul Leonard.	1832. Silas Shaw.
1781. Stephen Dean,	1833. Eli K. Washburn.
Josiah Dean.	1836. Leonidas Dean,
1782. Andrew Gilmore,	Enoch King.
Abiel Williams,	1841. Ziba Wilbur,
Mason Shaw.	John Tracy,
1785. Col. Jonathan Shaw,	Job Robinson.
Amos Hall,	1842. Abisha Lincoln.
Thomas Dean.	1845. Jahasiah King.
1787. John Gilmore.	1846. Absalom Leonard.

1847. Amos R. Hall.	1855. Thomas F. Cushman,
1848. Charles Robinson,	Abiathar Leonard.
Henry H. Crane,	1856. Richard G. Robinson.
Benjamin F. Dean.	1858. John D. G. Williams,
1850. Nathaniel B. Hall,	Henry H. Crane,
Philo Leonard.	Enoch Robinson.
1853. Alpheus Pratt.	1865. Thomas B. Johnson.
1854. Martin White.	1868. Thomas S. Cushman.

Many members of the Board of Selectmen served a number of years. The date of election only is given.

TOWN CLERKS.

1731. Samuel Leonard.	1806. Horatio Leonard.
1749. Josiah Dean.	1821. Abraham Hathaway.
1764. Zephaniah Leonard.	1832. William Snow.
1777. Mason Shaw.	1846. Soranus Hall.
1781. Robert Britton.	1857. Samuel Jones.
1785. Seth Washburn.	1865. Dennis Rockwell.
1805. Josiah Dean.	1866. Samuel Jones.
1868. Arunah A. Leach.	

From 1785 to 1805, a period of twenty years, Seth Washburn held the office continuously, and the average of the time of the first twelve town clerks was more than eleven years each.

REPRESENTATIVES TO THE GENERAL COURT.

"By reason of the smallness of the town," no representative was chosen for the first thirty years of its existence. Then each town paid its own representative. In 1759, Zephaniah Leonard was chosen, but declined to serve. The next year, the town was fined for not choosing a representative, and Josiah Dean was delegated to petition the General Court to remit the fine. In 1768 and 1769, Zephania Leonard was chosen to represent the town, and received £7, 7s., 6d., for the two years service. This sum he gave to the public for the purpose of purchasing a lot for the proposed new meeting house.

Benjamin King was chosen in 1774, and also to act as delegate to the Provincial Congress, which met at Salem, in October of that year. In 1775, he was again chosen, and in—

1777. Zephaniah Leonard.	1825. Amos Hall.
1780. Israel Washburn.	1828. Samuel Wilbur.
1782. Noah Hall.	1830. Godfrey Robinson.
1792. and the three following years, Josiah Dean.	1831. Ellis Hall.
To the Convention for ratifying U. S. Constitution,	1835. William Snow.
Israel Washburn.	1837. Amos Hall.
1795. Seth Washburn.	1838. Enos L. Williams.
1798. George Williams.	1838. Absalom Leonard.
1799. Josiah Dean.	1839. Amos Hall.
1801. Abraham Hathaway.	1841. Carmi Andrews.
1803. William A. Leonard.	1842. William King.
1804. Israel Washburn.	1843. Abisha Lincoln.
1810. Josiah Dean.	1850. Cassander Gilmore.
1813. John Gilmore.	1852. Soranus Hall.
1820. Delegates to Convention for revis'g Constitution,	1853. Barzillai King.
Rev. Silas Hall.	1857. Rev. Robert Carver.
1821. Samuel Wilbur.	1858. John D. G. Williams.
1822. Godfrey Robinson.	1859. Hiram A. Pratt.
	1860. Enoch Robinson.
	1863. Henry H. Crane.
	1865. Theodore Dean.
	1869. Enoch King.

POPULATION.

In 1800, Raynham contained one thousand inhabitants. In 1870, the number has doubled. Within the last ten years, manufactures have extended, and it is in this period that the most rapid increase has occurred. On the south side of the town, there is a considerable foreign population. At the north, there are seven or eight families of African descent. Their ancestor was Tobey Gilmore, a servant of John Gilmore, the 5th. He served in the Revolutionary army, was servant to Gen. Washington, his particular duty being the care of the General's tents. He saved his bounty, bought land and

founded a family. He died April 19th, 1812; lies in the North Cemetery, under a blue head stone—and numerous descendants have preserved his name. One Boland, who became a Tory in the Revolution, formerly occupied the land, confiscated and sold to Tobey. It subsequently appeared that Boland held only a life interest in the land, and the State re-paid his heirs \$20,000, about the year 1845, to indemnify them for the sale.

Cuff Leonard, a colored citizen of this town, who died in 1825, was eight years in the Revolutionary army,—a part of the time in the ranks, and a part of the time as servant of Governor Brooks. Cuff was brought up in the family of Capt. Joshua Leonard, from whom he derived his surname. Tradition says, he captured six Hessians one night, when on picket guard, and brought them into camp. He was at the battle of Saratoga, and surrender of Burgoyne. He received a pension, lived comfortably near the house of Mr. Macy Williams, and left a son Charles, famed for his amiability, intelligence and debonair manners.

In 1869, the number of polls was 447; houses, 360; valuation, \$1,390,045; whole population, about 2000. While purely agricultural towns have diminished in inhabitants, this town, attributable to its manufactures, has increased. The augmentation however has not been among the farming section.

ALLIANCES.

There have arisen from this town a considerable number of intelligent women who have married educated men, attaining distinction elsewhere. Some of them are the following:—

Prudence, daughter of Rev. John Wales, married Perez Fobes, LL. D. Polly, daughter of Dr. Fobes, married Rev. Elijah Leonard, Marshfield. Another daughter, Nancy, married Rev. Simeon Doggett, first Principal of Bristol Academy.

Delia, daughter of Capt. Barzillai King, became the wife of Ruel Washburn, Esq., Maine.

Polly, daughter of Seth Gushee, married Rev. Jonathan Keith, pastor, Rowe.

Ardelia, daughter of Silas King, married Rev. Silas Hall, pastor, Taunton and elsewhere.

Hannah, daughter of Hon. Josiah Dean, in 1801, married Rev. Morrill Allen, Pembroke.

Clarissa, daughter of Col. Zephania Leonard, became the wife of Rev. Henry Wight, D. D., of Bristol, R. I., and her daughter married Gov. Byron Diman, of Rhode Island.

Stella, daughter of Hon. Seth Washburn, married Rev. Samuel Dean, of Scituate.

Nancy, daughter of Rev. Stephen Hull, became consort of Rev. John Goldsbury, Principal of Bristol Academy.

Fanny, daughter of Nehemiah Washburn, married Horatio Leonard, for thirty-five years high sheriff of Bristol County.

Melancy, daughter of Capt. George Williams, married Eliphalet Williams, merchant, of Boston.

Sally, daughter of Macy Williams, became the wife of Capt. Abner Ellis, merchant, of Boston.

Mary, daughter of Nehemiah Jones, Esq., married Rev. John Wilder, of Charleston.

Louisa, daughter of Nehemiah Jones, married Rev. Linus Shaw, of Sudbury.

A third daughter of Mr. Jones, consorted with Alden Hathaway, M. D.

Polly, daughter of Jonathan Williams, Senior, married Rev. Levi French, Petersham.

Deborah, daughter of Hon. Seth Washburn, married Rev. James Thompson, D. D., of Barre.

Amelia, daughter of Hon. Seth Washburn, married Josiah L. James, merchant, Illinois.

Louisa, daughter of Major John Gilmore, married Francis Williams, manufacturer, Taunton.

Harriett, daughter of Major E. B. Dean, married Rev. John Wheeler Sterling, LL. D., Professor and Vice-President, Minnesota College.

Charlotte, daughter of Dea. Oliver Washburn, married Rev. George Leonard, Marshfield.

Hannah, daughter of John King, 3d, married Nathaniel Davis, merchant, New York.

Elizabeth, daughter of Gen. Cromwell Washburn, married Capt. Charles T. Robinson, manager of Old Colony Iron Works.

Susie Jane, daughter of Alexander Bradford, married Eugene Monroe Conger, Whitewater, Wis.

Julia, daughter of Rev. Stephen Hull, married Stockbridge Gushee, an eminent teacher.

Abigail, daughter of Rev. Simeon Doggett, married William R. Dean, merchant and antiquarian, Boston.

FINANCES.

For many years after the organization of the town, few debts were incurred. Money was scant and strenuous efforts were made to avoid liabilities. In 1754, the town voted "that their treasurer receive the bar-iron due to the town on their half-share on the old Iron Works, and that he dispose of a part of it to buy a funeral pall for the use of the town, and keep the remainder till further ordered."

"It was put to vote to determine if the town would add £300 old tenor, to Rev. Mr. Wales's salary, in order to raise it to £400, one-third to be paid in bar-iron at £9 per cwt. the other two-thirds in provisions,—Indian corn at 20 shillings per bushel, rye, 30 shillings, beef, 18 pence per pound, which sum reduced to sterling money is £53, 6s., 8d.," and was voted in the affirmative.

The debt at present existing was incurred on account of the rebellion. In 1867, it had been reduced to about \$8,000.

In 1868, the taxes were \$2 upon a poll, and \$9.25 on every thousand dollars of real and personal property. A quarter of a century ago, three or four dollars on a thousand was thought enormous.

HIGHWAYS.

Unlike Dighton and Philadelphia, the forefathers of the hamlet did not lay out our streets in right angles like a chess-board; but followed the convenience of the surface, the paths of the cows, or the trails of the Aborigines in making roads.

A loamy soil, and the insufficient supply of gravel, prevents the many roads of the town from being at all times of the year models for imitation. The heavy transportation over the main avenue of this town, leading from Taunton to Bridgewater, makes the task of keeping it in repair a difficult one. Our fathers laid out no space for a common. Land was in such abundance, that it seemed incredible the time should ever come when there should be less of it than the public convenience required. Space was to them the inconvenient separation from neighboring settlements, a weary distance to be overcome, and they looked upon trees and Indians as their natural enemies. When the meadow lands were all occupied, the early settlers hacked upon the forests till they had cleared new fields.

The trunks and limbs were rubbish, and the stumps obstacles to be painfully removed. Such pioneers had little thought for shade trees, and the planting of forests is a modern improvement.

THE TOWN SYSTEM.

The early history of the country demonstrates how important the town organizations were to the prosperity of the State. There was but little centralization. The General Court made direct requisitions upon the town for provisions, clothing and guns in time of war, and at all times towns have had the detailed direction of their own municipal affairs.

In De Tocqueville's famous work upon America, he says, "that the safety and permanency of the Republic rests on the town organizations."

They are the cradle and nurseries of liberty, the school of political economy, as the family is the nursery of religious institutions.

Cities are artificial productions, and fall into a class by themselves. It has always been the residents of fields and mountains, who have had the strongest love of country, and who have contributed most to the common defense.

AGRICULTURAL IMPROVEMENTS.

Within fifty years, intelligent farming has wrought great improvement in the cultivation of the earth. Plows run deeper, fertilizers are diffused in the soil instead of being placed wholly in the hill of corn, and grass fields are invigorated with dressing.

The farm of Mr. Gaius Dean is an example of improvement. By ditching, under-draining, deep-plowing, and the judicious use of fertilizers, its product of hay has been increased from five, to twenty-five tons annually, and other crops proportionately. A few years of care has enhanced the value of the farm to four times its original cost.

The river farm of Mr. Barzillai King is another instance of agricultural improvement, evinced by full barns and choice cattle.

The natural habitations of men are in the country. Individuals, who have made fortunes in the cities, uniformly look forward to the rest and repose of a rural life. Towns, like Raynham, within easy reach of all the great centers, are peculiarly the places where the best which both city and country afford may readily be found and enjoyed, with least inconvenience; and where long life and its peaceful flow are most certainly ensured.

There is an inherent longing for broad acres, verdant fields, unobstructed skies and waving forests,—the balmy air “where health is ever-blooming with calm contemplation and poetic ease.”

“Out of the dust of the town of the king,
Into the lust of the green of the Spring;
Forth from the noises of streets and walls,
Unto the voices of waterfalls.”

In the chronicles of Athens, Thucydides describes the love of men for their native fields in an affecting manner. When the Spartans invaded the country, the people fled into Athens

for protection. But they perished there in great numbers, the historian says, not by disease, but from a homesick passion for their rural dwellings,—for the love of—

“Hill and valley grove and field,
And all the rugged mountains yield,”

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